

CHAPTER EIGHT

Harmony in the Family – Understanding Values in Human Relationships

In the previous chapters, we studied about harmony in the human being. The next level of living is the family. We will now explore into harmony at the level of family.

*F*amily as the Basic Unit of Human Interaction

Each one of us is naturally a part of a family that includes father, mother, brothers and sisters. Then there are other relations such as grand parents, aunts, uncles, cousins, nephews, nieces etc. These relationships are a reality of our life for each one of us. We are born in these relationships. Then we also have friends and colleagues with whom we frequently interact. Be it in our school, our neighbourhood or our college – friends are a significant part of our lives for all of us. We have teachers who enables us to learn and understand various things in life. We have recognised and identified these individuals, that we feel, understand us, have similar interests or tastes and we have an affinity for them.

Besides our home, schools or colleges, we live in a bigger social order, where a whole range of relationships support the existence of our family. The corner grocery shopkeeper, the milkman, the washer man, the maid or the helper in the house, each one of them brings a certain value to our living. We can look further into this chain of social dependency and find that there is still a bigger web of interdependency. Such relationships are abundant and again a reality in each of our lives.

So, starting from our family and including our teachers, friends and all the different social relationships, each one of us is born and lives in such relationships. This is an indivisible part of our living.

Let us look deeper into the subject of relationships and the values characterizing them.

Harmony in the Family

Here is a set of proposals for you to verify:

1. Relationship **IS** and it exists between the Self ('I') and the other Self ('I').
2. The Self ('I') has **feelings** in a relationship. These feelings are between 'I' and 'I'.
3. These feelings in the Self ('I') are **definite**. i.e. they can be identified with definiteness.
4. **Recognizing** and **fulfilling** these feelings leads to **mutual happiness** in relationship.

Now, we will explore into each of the above in detail.

Relationship IS, and it Exists between Self ('I') & Self ('I')

Have you *created* the relationships in your family, or were you *born* into them? It is not possible to create the relationships that are existent in a family. We are naturally born into this. In a similar way, the family has not invented the social dependencies in which it exists. The family exists naturally as a part of this social web of interdependency. So, we are embedded in relationships, they are there and all that we need to do is to recognise them and understand them.

Relationship is between 'I' & 'I'

We saw that we inherently are in relationship with each other. Little exploration will reveal that it is the person's self which is primarily related to the other person's self. The Body is only a means to express or receive our relationship. As we discussed earlier, the human being is co-existence of the Self ('I') and the Body. From our previous discussion, we can make out that it is the Self ('I') that understands and has feelings. The Body is incapable of understanding as well as having feelings. It is the Self ('I') that recognizes the relationship. Thus a relationship exists between the Self ('I') and the other Self ('I'). The relation to the Body is through the Self ('I'). For example, a mother feels related to the child she has given birth to. The body of the child has its source in the body of the mother. But neither mother's body nor the child's has feelings. It is the Self of the mother and the child who feel connected.

The Self ('I') has Feelings in a Relationship. These Feelings are between 'I' and 'I'

There are feelings in relations naturally. They do not have to be created, nor can we remove them. In the examples we took earlier, we can see that in each case, feelings are involved. We may try to suppress them, or argue against them, or undermine them, but they are very much there. These feelings are fundamental to the relationship and can be recognized. Now let's ask some questions:

Question : Who has these feelings? 'I' or Body?

Answer : 'I'.

Question : With whom does 'I' have these feelings? With the other 'I' or the other Body?

Answer : With the other 'I'.

Here's another question: Who wants trust in relationship? You or the Body?

The answer is, I want trust.

Again, from whom do you want this trust? The other 'I' or Body?

Answer is, from the other I.

This is something you can easily verify yourself, that it is 'I' that wants trust. There is no part of the body that wants trust, no part of the body that wants respect. When you respect someone, you respect the person, 'I', and not their body organs! When you 'trust' someone, it is the person, and not the body. Trust is something to do with the person, the Self ('I').

That is to say, the feelings in relationship are between 'I' and 'I'.

These Feelings in the Self ('I') are Definite. They can be Identified with Definiteness

We have already seen that relationship is naturally there between humans, that this relationship is between 'I' and 'I' and that there are feelings in the relationship. The feelings in relationship are to be identified with clarity.

With little exploration, we can see that feelings in relationships are actually definite, and not vague. These are the values characterizing relationships – e.g. Trust, Respect, Affection, etc. – We shall explore them in the next section. Living with these values, we are able to participate in the right way with other human beings.

Recognizing and Fulfilling these Feelings Leads to Mutual Happiness in a Relationship

Once we have recognized the existence of human relationships, we are subsequently able to identify the feelings (values). When we work and behave according to these feelings, it leads to fulfilment of both sides in the relationship, i.e. it leads to mutual fulfilment. Evaluation is a natural process when we live in relationships and we are constantly evaluating ours' and the other's feelings in the relationship. For example, trust is wanted in a relationship and if there is a mutual feeling of trust, then it leads to mutual fulfilment and there are no complaints. But if there is doubt on the other, the happiness in relationship is missing.

To summarize – relationships in a family or in a society are not created, they just are. We can understand these relationships and based upon this understanding, it will be natural to have right feelings (values) in these relationships. These feelings are definite and can be recognized with certainty. We have also seen that recognizing the relationship and having the feelings in relationship is an activity of the Self ('I') and not of the Body. It becomes clear that relationship is between the Self ('I') and the other Self ('I') and the feelings are also between 'I' and 'I'. Mutual fulfilment is the natural outcome of a relation correctly recognized and lived.

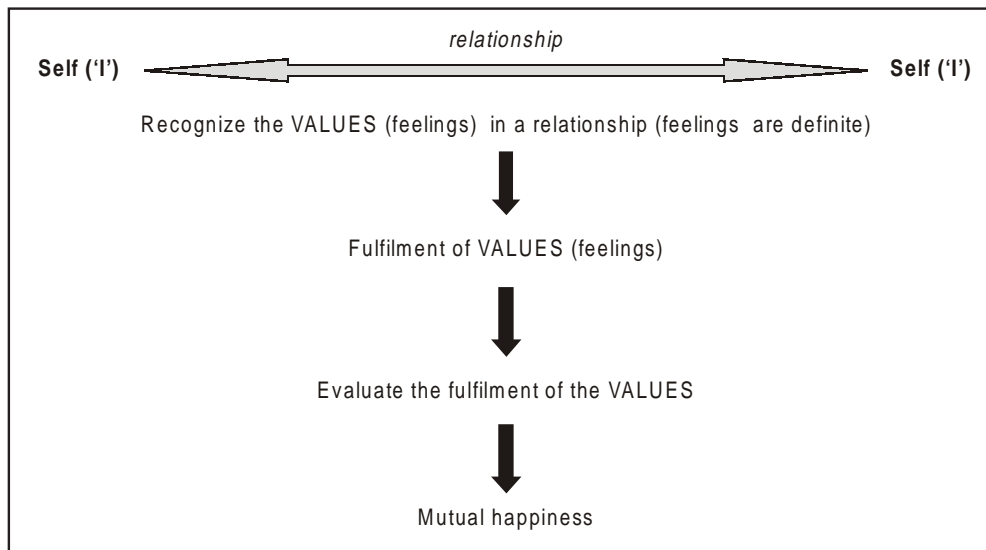
Justice (*Nyāya*)

In the light of the discussion above, we can understand 'justice'.

Justice is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation of the fulfilment resulting in mutual happiness (*Ubhay-tripti*).

Thus there are four elements of justice: recognition of values, fulfilment, evaluation and mutual happiness ensured. When all the four are ensured, justice is ensured. Mutual fulfilment is the hallmark of justice. And justice is essential in all relationships, be it with the small kid in your house, your old grandpa, the maid in the house, your fast friends or your distant relations. We need to grow up in relationships to ensure continuity of justice in all our relationships.

The process of ensuring justice has been outlined in the diagram below:



What is the State Today?

We need to evaluate for ourselves whether we are able to ensure justice in relationships. Let us answer a few questions listed below:

- Do we want justice only on few occasions or every moment?
- Will the justice get ensured in the family or in courts of law?
- In how many relationships and on how many occasions, are we presently able to ensure justice?

These are quite relevant questions in our daily life. We tend to feel that we are being subjected to injustice. But, we seldom evaluate how just we are in our interactions. We see partition of houses, family feuds, enmity in relations so often... All these are the outcome of the injustice that starts in the relations at some point of time.

Recognizing Relationships with others based only on the Body

We are unable to see ourselves as co-existence of the Self ('I') and the Body. As a result, we see ourselves as a body and we also see the other as a body and we *subsequently reduce our relationships and the feelings in the relationship to the level of our body*. We tend to assume that we have relationship with our blood-related family members only. However, this wrong evaluation does not mean that the relationship with others is no more there. Consequently, when we are faced with stranger, it makes us uncomfortable. However, if we are able to see the relationship, then it puts us at ease. *Struggling against relationships only increases the problem for us, it increases the contradiction in us. We are at ease only when we are in accordance with our natural acceptance, which is to recognize and fulfil our relationship with one, many and in fact, every human being.* When we see the relationship, we accept it. When we are not able to see it, we have a sense of opposition or lack of belongingness. We can see evidence of this today in our families and neighbourhoods. Try to observe how you see the relationship when a fresh student enters your institute, or a newly-wed bride enters the in-laws' house. Our ability to see relationships with other human beings depends on whether we are able to see the relationship at the level of 'I'. At this level, slowly you will find that nobody is a stranger. The feelings in relationship are the same with every human being, only that we are not aware of them. This is something we are going to explore in detail as we proceed further.

Relationships largely based on the Exchange of Physical Goods

As a result of mistaken assumption of us being only the body and the relationship with others being only at the level of body, we have reduced our expectations in relationships to

the mere fulfilment of physical facilities. We evaluate all our relationships in terms of material things like money, property etc. In short, the purpose of relationship has been reduced to physical and material needs and its exchange. Hence, we feel that working for physical facilities alone is enough or, we assume that as long as we are accumulating physical facilities and providing the same to the other, the relationship is automatically fulfilled. Let's take an example of this: suppose your father earns enough money and ensures that your physical needs are being taken care of, but does not spend time with you, does not care for you, or instead, behaves badly with you, would you feel satisfied? The answer is NO. This is something we can easily verify in our daily lives. Nowadays, we also get to hear of youngsters earning a lot of money. Instead of taking care of their parents, and fulfilling their needs of feelings at the level of 'I' (such as, trust, respect, affection, etc), they just put their parents in some old age home. The parents have plenty to eat, good clothes, a big TV, a servants, etc. Do you think this is fulfilling for the parents? The answer is 'NO', since the needs of the 'I', the feelings in 'I' have been totally ignored, and we are working only at the level of the body, or at the level of physical facilities.

The fact is, what we need first is the right understanding and this right understanding is not ensured by having money. Secondly, we need the feelings in relationships to be fulfilled, which is also not ensured by having money!

We had seen this earlier in this book as well.

Values in Human Relationships

The proposal above outlines very clearly that relationship is between the Self ('I') and the other Self ('I'). It is a need of the Self ('I') to be in relationship with the other. Being in relationship, we have feelings for the other. These feelings cannot be replaced by any material or physical things. These feelings are definite and these feelings are the 'values' in a relationship. Feelings of one Self ('I') with the other ('I') are definite, can be identified, understood and fulfilled. If we do not understand them, then we have problems, we feel we are never able to satisfy the other and this leaves us with a grudge, even in our closest relations.

Let us list the salient values in relationships and try to verify the acceptance for them within us. As mentioned earlier, we need to verify them at the level of our natural acceptance and then try to live accordingly to realize mutual fulfillment.

Feelings (Values) in Relationships :

- (1) Trust (Viśvāsa) (can be spelt as 'Vishvas' too)
- (2) Respect (Sammāna) (can be spelt as 'Samman' too)

- (3) Affection (Sneha)
- (4) Care (Mamatā) (can be spelt as 'Mamata' too)
- (5) Guidance (Vātsalya) (can be spelt as 'Vatsalya' too)
- (6) Reverence (Shraddhā) (can be spelt as 'Shraddha' too)
- (7) Glory (Guarava)
- (8) Gratitude (Kritagyātā) (can be spelt as 'Kritagyata' too)
- (9) Love (Prema) (can be spelt as 'Premi' too)

Now we will elaborate on each of these.

Trust (Viśvāsā)

Trust or vishwās is the foundational value in relationship.

The feeling of Trust (Viśvāsa) in relationship is defined as:

“To be assured that each human being inherently wants oneself and the other to be happy and prosperous.

To understand this, let us examine the following proposals:

1. I want to make myself happy
2. I want to make the other happy
3. The other wants to be happy
4. The other wants to make me happy

Is this true for you?

Ask yourself this question: “When do you feel afraid of somebody, and when do you feel assured?”

The Answer is:

- We feel assured of the other person when we are sure that the other wants to work for my happiness and prosperity.
- Whenever I feel the other will deny my happiness and/or prosperity, I am afraid of the person.

When we are assured that the other is for my happiness and prosperity, I have trust in the other. When this is doubted, I lack the trust and it becomes the source of fear.

Let us explore further the following:

1. Do I want to make myself happy?
2. Do I want to make the other happy?
3. Does the other want to make himself happy?
4. Does the other want to make me happy?

You may give an easy 'Yes' to the first question. In the third question, you give a small thought and say 'Yes' again. In the second question, you hesitate to answer first, then you become choosy and tend to say that there are a few whom I want to make happy, and I am not concerned about the rest. Or, you may also say that I want to make some people unhappy, or, you may say that I want to make only those happy from whom I derive happiness, and other such things. But you are not able to give an easy 'Yes' in the beginning.

Now re-explore question 2. You will feel like saying 'Yes' for all. This may take some time for you to explore, but certainly since you do not want to make anybody unhappy, you are able to answer this question in the affirmative.

What about question 4? A big problem posed to you all of a sudden! For some people in your relations, you feel like saying 'no', for some you have a doubt, and for a selected few, you tend to say 'Yes'. But explore into it further. Is it that the other wants to make you unhappy? Or it is only that he/she is not able to make you happy every time (as you also do) though he/she intends to make you happy.

Answering question 4 with deep exploration is the basis of gaining trust in the other. When you are able to answer this question in the affirmative, you have trust in the other, otherwise doubt continues. Nevertheless, it is not being said that you have to say 'Yes' to this question. The elaboration given here is only meant to help you out, to let you have a dialogue with your natural acceptance a little more. What is being said here is only a proposal for you to verify, and not assume it to be true.

When you examine, you find that there are two parts in this exploration:

1. Intention (*wanting to-our natural acceptance*) &
2. Competence (*being able to do*)

Intention is what one aspires for (**our natural acceptance**), competence is the ability to fulfil the aspiration.

Let us extend the exercise a little further. In the table below, ask yourself the questions that are given to the left, under 'Intention', and if your answer is 'Yes', put a tick mark next to it. Then, repeat the same thing for the questions to the right side, under 'Competence'. Wherever your answer is no, or you have a doubt and are not sure of your answer, put a question mark.

Intention (Natural acceptance)	Competence (Ability to fulfill)
1a) I want to be happy	1b) I am always happy
2a) I want to make the other happy	2b) I make the other always happy
3a) The other wants to be happy	3b) The other is always happy
4a) The other wants to make me happy	4b) The other makes me always happy
What we really want to be	What we are

We have populated the questions with answers below with tentative answers.

Intention (Natural acceptance)	Competence (Ability to fulfill)
<input checked="" type="checkbox"/> 1a) I want to be happy	<input type="checkbox"/> 1b) I am always happy
<input checked="" type="checkbox"/> 2a) I want to make the other happy	<input type="checkbox"/> 2b) I always make the other happy
<input checked="" type="checkbox"/> 3a) The other wants to be happy	<input type="checkbox"/> 3b) The other is always happy
<input type="checkbox"/> 4a) The other wants to make me happy	<input type="checkbox"/> 4b) The other always makes me happy
What we really want to be	What we are

You may not be able to answer in the affirmative to any question under the column of Competence. Under the column of Intention, you are able to answer the first three questions in the affirmative, but you have doubt in the fourth question. This is very interesting:

If you see this carefully you will realize that when you are judging **yourself** you are judging on the basis of your **intention**, whereas, when you are judging **the other** you are judging him on the basis of his **competence**. You are sure in point 2 a) that you want to make the other happy, but in point 4 a) you are not sure that the other wants to make you happy. We find that while we look at our **intention**, we are sure of it, we are not sure of the other's intention. We are actually seeing their competence, and making a conclusion on their intention. We say "I wanted to do well, but I could not". But for the other, we say "He did not want to do well". "Wanting to", is the intention, "could not", is the lack of competence!

- We **trust our own intention** while we are **not ready to trust the other's intention**. It is the same for the other as well! They would also have the same answers as you to the table above! While the other trusts his/her own intentions, he/she does not trust mine. Hence, mistrust is born and we deny the relationship.
- We also see that we are not able to fulfill our intentions in terms of our competence at all times. It is the same for the other as well.
- We **want** to be related to the other, and we want the other to be related to us, irrespective of who this other is. If we have trust in the other, we are able to see the other as a relative and not as an adversary. We then become ready to become a help to the other. Intention is always correct; it is only the competence that is lacking, which can be improved by right understanding.

When we are assured of the intention of the other and find that the competence is lacking, we become a help to the other. When we doubt the intention of the other, we get into opposition.

You may ask, “how do we know what the other person's intentions are?”

Ans: I can judge myself properly, and find out about myself. If I am sure of the answers to 1 and 2 above, then 3 & 4 are just a reflection of 1 & 2. (Other person is a reflection of me)

- The mistake takes place because when I am looking at myself, I see my intention but, when I am looking at the other, I see his competence. As a result I conclude about the intention of the other person based on his competence.
- Intention wise, all of us want to make ourselves happy and the other person happy. Whereas competence-wise, we all are unable to do this.

Thus, we can see that our **competence** and the **other's competence** is usually lacking and it is because of this that sometimes we fail to make the other happy, and sometimes the other fails to make us happy. We can be aware of our intention, at the level of our natural acceptance. We find that our **intention, our natural acceptance, is always to make the other happy**. However, because we are unable to be aware of the other's intention, because we don't understand it, we begin to doubt the other's **intention** and fail to see that it is actually their **competence** that is lacking. If we start making assumptions and doubting the other's intentions, the relationship crumbles at that point. We end up assuming that the other wishes ill of me. This feeling that the other is not for my happiness and prosperity is a blow to the feeling of relationship. As a result, it is very important that we understand the point about intention and competence and be aware of it all the time, which is possible by self-exploration only.

You can verify this yourself: you cannot have a problem in relationship, unless you have ended up doubting the intention of the other person, no matter how close you are to them. For example, assume you are walking in your college campus and your close friend walks by from the other direction. You look at him and smile, but he barely notices you, and keeps walking, with his head down. You feel angry and disappointed that he did not acknowledge your presence. You tend to assume that he wants to ignore you. Later on, you find out that he was disturbed since he had lost his wallet. You immediately feel alright and you are not angry anymore. What happened here? You doubted your friend's **intention**. It is not that he **intended** to or wanted to ignore you, only that he was **preoccupied with something else**. However, you **doubted his intention**, and for that instant, you felt a sense of **opposition** for him, not a feeling of **relationship**. When you found out later on that he had lost his wallet, you immediately realized that it was **not his intention to ignore you**, only **his competence was lacking at that moment**. In this example, we can clearly see a problem arising in you due to doubt on intention, and disappearing when the doubt on intention is gone. This problem in you creates a conflict with your own natural acceptance, and at that very instant, you are unhappy. If only you had known from before that at the level of **intention**, your friends, and all others wish only well for you, whereas, their **competence** to fulfil the intention was lacking, you could have been saved from this unhappiness and conflict in yourself! You can verify this for yourself in numerous examples at home, outside the home, and in society.

When we explore our natural acceptance we find that we want to make the other happy and ourselves happy. This is our intention. This can be verified by each one of us. This is also true of the other. The other also always wants to make me happy and him/her happy. This is also his/her intention. My natural acceptance is the same as the natural acceptance of the other. i.e. in relationship, the other's intention, the other's natural acceptance is the same as mine. This **unwavering** confidence in ourselves about our own intention and the other's intention is manifested as the feeling of trust (**vishwās**). Having trust means we are assured at all times about the other person in relationship, no matter what the other's competence is. Trust comes from having this right understanding of the Intention of every human being. When I have the right understanding, I end up becoming an aid to the other. I help them improve their competence and help them also to have the right understanding. Thus, with the right understanding, not only am I fine at all times, I am also working to help others also be like me.

We can see that just as our competence is lacking and we fail to **always** make the other happy, the other's competence is also lacking, which is why they fail to **always** make us happy in relationship. But when the other fails, we very quickly doubt their 'intention', which is what causes the problems in relationship.

Thus the above questionnaire can be answered in the following way:

Intention (Natura acceptance)	Competence (Ability to fulfill)
<input checked="" type="checkbox"/> 1a) I want to be happy	<input type="checkbox"/> 1b) I am always happy
<input checked="" type="checkbox"/> 2a) I want to make the other happy	<input type="checkbox"/> 2b) I always make the other happy
<input checked="" type="checkbox"/> 3a) The other wants to be happy	<input type="checkbox"/> 3b) The other is always happy
<input checked="" type="checkbox"/> 4a) The other wants to make me happy	<input type="checkbox"/> 4b) The other always makes me happy
What we really want to be	What we are

We need to work towards developing our competence so that we can answer (1b) and (2b) in the affirmative.

Based on whether the person is able to make himself happy and make me happy, we decide how to make a program with them.

At this point, you could have a doubt ‘Wouldn’t I be fooled/taken advantage of, if I end up trusting others based on their intention?’ Well, it is not that one can be fooled by trusting the intention of others. By trusting the intention of others, you are yourself assured. You are established in what you know as right, and then on the basis of this, you can see that the relationship exists. Then, on the one hand, you can make a program with him on the basis of your competence and his competence and on the other hand you can work on improving your competence and the competence of the other, rather than doubting the intention and feeling troubled yourself and denying the other, which will lead you nowhere. Thus, we end up becoming a lot more capable of dealing with people by having the right understanding and having the trust on intention, than by merely doubting them.

The problem today is that even in families, we doubt each other with the result that we behave like enemies, we try to put the other person down and there is a breakdown of relationship. If trust-the foundational value, (the ‘*ādhāra mūlyā*’) is shaken then the whole relationship is disturbed.

To clarify, this ‘Intention’ is not something we are inculcating in you! Far from it, we are only trying to draw your attention to what is already there within you. To repeat, don’t accept what is being stated here. You need to, and also, can verify the proposals being put forth here and the answers within you. We are not supplying knowledge to you. You already have the capacity and the need to know. You only need to start referring to it. This book is only trying to help you start looking into yourself to have that knowledge.

Do we have Trust Today?

In your family, when there is a problem with someone, check whether you doubt the other's intention, or doubt the competence. Also check, when you get hurt by the other, it is not when you think he/she doesn't have the **competence**, but it is when you think he/she does not have the **intention**. When you think that the other's intentions are wrong, it is only then that you feel hurt. When you see that his/her intentions are fine but for some reason or the other he/she does not have the competence, then you become a help to the other. Check how many people there are, whose intention you trust at all times. For most of us, the answer is none! This is true even within families, among those whom we think we are very close to. **This is the most serious matter in all our interpersonal relationships-between husband and wife, father and son, between friends-this basic lack of trust, at the level of intention, is the basic issue. And we seem to be doing nothing to address this issue, to resolve this issue.**

“Why do people have poor competence?” You may ask. It is because hardly anyone is paying attention to understanding the relationships. People are largely unaware. We can see that people keep doing things they **don't mean to**. Even each one of us. We don't want to get angry (**intention**), but end up getting angry (lack of **competence**). Hence, it means that when we feel hurt by someone, the other does not **mean** to hurt us at the level of the intention (deep within), but is '**just doing it**'. He/she is helpless, doing it, but not happy to do it. When we are unable to notice this simple fact, we keep mixing up the intention and competence. You can see that you cannot get hurt if you don't doubt the intention of the other. Observe and find out in your day to day relationships – with friends, father, teachers, brother, etc – whether you are evaluating both intention and competence, or only evaluating intention when evaluating yourself and evaluating competence when you evaluate the other. Unless you have a doubt at the level of intention, you can't fight. You can only be a help to each other.

What we mean by trust today?/How do we use this term 'trust' today?

Now, you may say,

1. 'How can I trust a stranger?' Or,
2. 'How can I trust someone who has bad intentions?' Or,
3. 'I know someone's character is not good. How can I trust someone like that?' Or,
4. 'If I trust everyone, wouldn't people take undue advantage of me?' Or
5. 'This person can never be trusted. Be careful of that person' Or,
6. 'Never trust anyone blindly'

We use the word 'trust' in a slightly different sense today, to do with the lack of **competence** of the person, and not their **intention**. Today, we don't make a distinction between **intention** and **competence** (or lack of it), and hence, we are not paying attention to the **intention** at all, due to which the word trust gets used only at the level of **competence** (or lack of it). Hence, we are not saying you should 'trust someone unknowingly'. All we are saying is, you need to first understand the other person at the level of their intention. When you do, you will have trust, you will have the **assurance** in the other. Then, at the minimum, the person, or the relationship cannot be the cause of your unhappiness. Having this trust on **intention**, you can then interact with people, evaluate their **competence** and make the program accordingly. Hence, if you come across someone that you feel may harm you (**is lacking in competence to actualize his/her own intention, which is to make you happy**), you can take a decision accordingly, which could be towards managing the situation by defending yourself, etc. In this process, **you don't end up feeling any opposition to the person**, since you don't doubt their intention. You can also work to improve the other's competence at a later time, if possible.

Let us take each of 6 statements above and clarify the point we are trying to make:

1. ***'How can I trust a stranger'?*** If you are able to see the relationship with the person at the level of 'I', you will see that the other person also is like you. The other person has natural acceptance for the same things as you. He/she too wants to make himself/herself happy, and wants to make you happy at the level of his intention, just as you. But he/she is unaware of this fact, just as you are or have been. Hence, he/she may be interacting with you based on your competence. If we interact with or evaluate the other person at the level of competence only, then there cannot be continuity of trust. In this case, we end up doubting the other person, and this causes a sense of opposition in us. Since opposition is not naturally acceptable to us, it creates a contradiction in us. Hence, the way out is to relate to the other person, to be able to see that at the level of natural acceptance, we are the same. We can then interact with the person based on their competence, and also help them improve their competence.
2. ***'How can I trust someone who has bad intentions'?*** We are using the word 'intentions' in a different sense here. When we normally use the word 'intention' today, we are only considering the 'competence' (or rather lack of it), and not the real intention. For example: someone may be plotting to rob a house. We may say 'he wants to rob my house'. Actually, the person has **assumed** that robbing your house will make him fulfil his physical needs and be prosperous, at the level of his desires, thoughts and expectations (selections). If the robber checks his own natural acceptance, if he sees what it is he truly wants – it is to make himself happy and prosperous. But he ends up doing something else because:
 - (a) He has not paid attention to his own natural acceptance at all (no one, even in education, pointed this out to him)

- (b) Due to the unfavourable circumstances that he has grown up in, or lives in, he has assumed that robbing is right or the only way. So he goes ahead and does it.

But this is still at the level of his desires, thoughts and selection and hence his competence (or lack of it), and not his intention or at the level of his natural acceptance. If the robber looks deep within himself, he will find that he actually wants to make himself and yourself happy, but is instead, doing something else. When we say that the robber ‘wants’ to rob your house, he is actually “**desiring, thinking and selecting this in absence of realization and understanding**”. His intention is intact, the same as his natural acceptance. His competence is not according to his intention.

If we are able to see this distinction clearly, not only would we be at ease, and be assured, we would also be able to deal with someone who robs in a more effective way! Secondly, in this way, we are not throwing our house open to be robbed, rather working in the direction of ensuring that there is nobody around us who even thinks to rob.

3. *‘I know someone’s character is not good. How can I trust someone like that?’*: Let’s see if we can understand what we mean when we say ‘character’, when we evaluate someone today. We look at someone’s behaviour, what one thinks, what one does, and end up concluding on the other’s ‘character’. Whereas, this is actually the lack of competence, it is at the level of desires, thoughts and selections in ‘I’. Anything that is solely on the basis of this desire, thought and selection in ‘I’ keeps changing. Hence, people are unpredictable and we end up doubting their character. However, if we start looking at the level of the person’s natural acceptance, we find that we are all the same. So, when a person behaves badly, it is not that he/she truly wants to have a bad character; rather, he/she is just operating at the level of assumptions and beliefs – which is the competence or rather lack of it. Character at the level of one’s competence, is different from intention/natural acceptance. The former is unstable, and unpredictable, the latter is definite. We have to start seeing the latter, since the former is not acceptable to us, and only leads to problems.
4. *‘If I trust everyone, wouldn’t people take undue advantage of me?’*: On the contrary, it gives us inner strength and we become far more effective in interacting with and “dealing with different people”. This is simply because, we already are sitting with the knowledge of what the person truly wants, truly intends, even though the person may not know this himself/herself! Hence, our ability to interact with people becomes far more effective and in the process, we don’t get hurt, we don’t get disturbed, we end up becoming an aid to the other. **No one can take undue advantage of you if you have the right understanding. People can take advantage of you only if you do not have the right understanding, which is the state you are in today!** In other words, becoming aware, having the right understanding, living with trust, living with the assurance in relationship does not mean becoming “stupid”! It only makes you, more competent. Further, what is being said here is that we have trust on the intention of everyone,

but, when it comes to making a program with someone, I evaluate my competence, I evaluate his competence and make the program accordingly. This makes me more effective than if I do it otherwise i.e. by doubting his intention.

5. ***'This person can never be trusted. Be careful of that person':*** This only means that the person we are talking about is someone that is under wrong assumptions, all the time! It means their competence is really lacking. The other is not aware of one's own natural acceptance at all, and hence has assumed things that only make one unhappy, but also make everyone else around unhappy as well! Such people need a lot of help, to be able to see the truth, to be able to access their own natural acceptance and it thus becomes our responsibility to help them, for which, we need to have the right understanding ourselves!
6. ***'Never trust anyone blindly':*** Well, to be blind, means not to have the right understanding. It means we are not aware of our own natural acceptance. It means, we are living solely on the basis of our imagination, or our desires, thoughts and selections. Not to be blind means to be aware, to know the truth, to have the right understanding. For this, we have to start this dialogue within ourselves, between what we are, and what we really want to be. When you do this, you find that the fact about the intention holds good for everybody.

So, you can trust anyone (for the intention part)! But don't assume that his/her desires, thoughts and expectations are going to be right (he/she may lack competence)!

The competence is to be evaluated before you make a program with the other.

To Summarize

To be assured of the other at all times is the feeling of trust in relationship (we saw that it is possible to ensure this for everyone with right understanding of intention). This is the foundation of relationship. It is important to be able to differentiate between the intention (wanting to) and the competence (the ability to do so). The intention of the other is always to make us happy, just like we always have the intention of wanting the happiness of the other. But ours', as well as the other's competence is lacking, for which we have to accept responsibility to improve and work towards having the right understanding for this improvement.

In all our relationships, trust is the foundation. A relationship without trust results in opposition, the relationship itself gets shaken up. Lack of trust is what ultimately leads to extreme situations like war.

Trust is thus called the foundation value or *'ādhāra mūlya'*. Our natural acceptance is to live with a feeling of relatedness to all and this means that we have the assurance in us at all times that each and every human being wants my happiness, just like we want the

happiness of other human beings. However, since we are not competent and similarly the other is also not competent, we need to work towards improving our competence and help the other improve theirs.

Respect (*Sammāna*)

Verify the following on the basis of your natural acceptance:

1. What is naturally acceptable to you-feeling of respect or disrespect for yourself?
2. What is naturally acceptable to you-feeling of respect or disrespect for the other?

You will find that each one of us has an acceptance for feeling of respect. Just as we desire this, the other also expects the same. Every human being wants to respect and be respected.

Respect means “Right Evaluation”

Respect means “Right Evaluation”, to be evaluated as I am. Usually however, we make mistakes in our evaluation in the following three ways.

- **Over Evaluation** (*adhi-mūlyana*) – To evaluate more than what it is.
 - ❖ e.g if you are wrongly flattered you feel uncomfortable.
- **Under Evaluation** (*ava-mūlyana*) – To evaluate less than what it is.
 - ❖ e.g if you are condemned, you feel uncomfortable.
- **Otherwise Evaluation** (*a-mūlyana*) – To evaluate otherwise than what it is.
 - ❖ e.g if you are evaluated as something else , you feel uncomfortable.

Example of over evaluation: You are sitting at home and there are guests around. Your father says ‘my son is the greatest scholar in India!’ Check for yourself: do you feel comfortable, or do you feel uncomfortable?

Example of under evaluation: You are still at home, but this time your father says ‘My son is a good for nothing. He must be the laziest person in all of India!’ You obviously feel uncomfortable, you don’t find this acceptable.

Example of ‘otherwise’ evaluation: You are at home, and there are guests around, and your father says, ‘You donkey! Can’t you even understand this much?’ You feel offended by this This is evaluating you otherwise, as you are a human being and not something else.

What is happening in the above examples? We can see that any kind of over, under or other-wise evaluation makes us uncomfortable, we find it unacceptable. We feel 'disrespected'. We say we have been disrespected, when we are **wrongly evaluated**.

Thus, respect means to rightly evaluate. Can you think of the number of instances when you feel you have been wrongly evaluated, and the number of times you may have done the same to others? You would be surprised to find, this happens very often, and we are insensitive about this aspect in relationship. Even though it is the cause of many problems for us in relationship, we ignore the point about respect. We also have many different notions about respect that we currently hold as individuals and as a society. For example, saluting someone is called respecting someone today, we even fire guns in the air after people are dead, as a mark of 'respect', we put red bulbs on our cars for respect, we build big houses in the thirst for respect, we take care of our clothing, we dress up, we have different hair cuts, we buy fancy cell phones, we boast about the bike we have, a whole lot of things are going on in the world or in search for respect. Let us understand what respect is all about, and whether all the things we do in the hope of getting some respect can ensure respect or not:

The Basis for Respect

We have seen that human being is a co-existence of Self ('I') and Body. "Right evaluation" of a human being is on the basis of acceptance of this co-existence, and can be understood as follows:

When it comes to respect a human being, will you respect a human being on the basis of 'I' or Body? What is your natural acceptance? If you respect a human being on the basis of 'I', following things are true for every human being-

1. I want continuous happiness and prosperity.
 - ❖ The other too wants to be continuously happy and prosperous!
2. To be happy, I need to understand and live in harmony at all four levels of my living.
 - ❖ The other also needs to understand and live in harmony at all four levels of his/her living!
3. The activities in me ('I') are continuous, we can check this for our desire, thought and expectation.
 - ❖ It is the same for the other 'I' as well. The activities are continuous there as well, and the other too has continuous desires, thoughts and expectations.

When we see the above, what can we conclude? The other person also feels quite like me! There are so many similarities! Let us put down these similarities, in order:

1. We both want to have continuous happiness and prosperity
 - ❖ **Our basic aspiration is the same.**
2. We both need to have the right understanding: which is to understand and live in harmony at all four levels of our living.
 - ❖ **Our program of action is the same.**
3. The Activities and Powers of the self are continuous and the same in both of us – at the level of 'I'.
 - ❖ **Our potential is the same.**

Based on these three evaluations we can conclude that

- ❖ **The other is similar to me**

When we are able to see that the other is similar to me, we are able to recognize the feeling of respect in the relationship. If not, we either hold ourselves, more or less than the other and this only leads to differentiation.

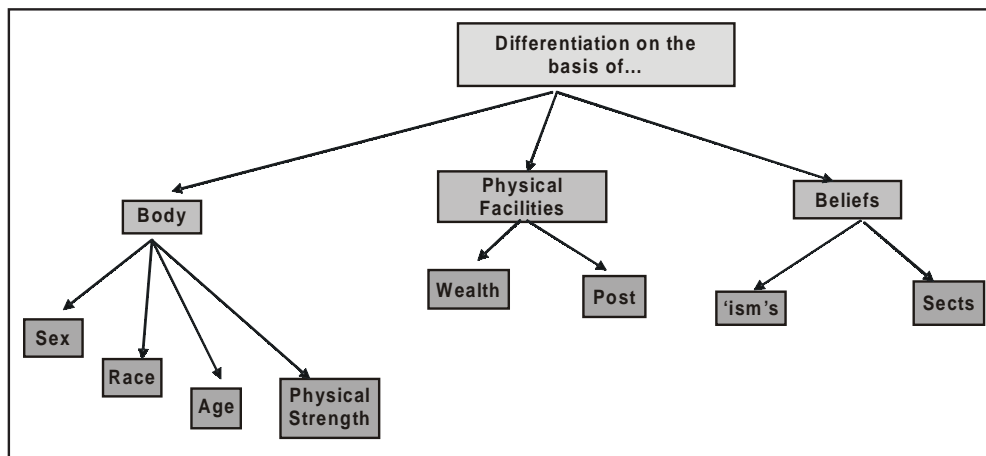
Thus, respect is possible when, at the level of 'I', we can see that the other is similar to me. We both want to be happy, our program of action is the same, and our potential at the level of 'I' is the same. (At the level of 'I', the activities and potential are the same, there may be differences in how attentive we are in these activities, but all of us have the same capacity to think, desire and understand). So, it is not that someone has the activity of thought missing, or the activity of desiring missing, or that someone has no natural acceptance, or has the activity of understanding missing! These activities are there in all of us, and we each have the same potential – **our levels of understanding may, of course, be different**. So, we are all same in being able to understand harmony, we all have a need to understand it, we all have a need to be in harmony. We all have the capacity to explore our natural acceptance, we all have the capacity to understand reality as it is. We only differ in how much of this ability/capacity we have been able to activate.

Note: It is important that you do not accept what is being stated here "as it is". You need to verify this in your own right, and this is only possible when you start this dialogue within, when you start this self exploration yourself. So, these are not some 'morals' or 'good habits' we are talking of, and want you to learn or inculcate! These are realities each one can see, understand, verify and live in, for ourselves in our own right. You have to start exercising your will to know, your ability and capacity to know. No one else can do this for you.

Assumed Bases for Respect Today

Our basis for respect today is largely quite contrary to our discussion above. Instead of respect being a basis of **similarity or one of right evaluation**, we have made it into something on the basis of which we **differentiate** i.e. by respecting you mean you are doing something special, because you are special or have something special or are in some special position. Thus, all of us are running around seeking respect from one another by trying to become something special! Let's us explore this a bit more.

So, today, we are differentiating in the name of respect. We either differentiate people on the basis of their body, on the basis of their wealth and possessions or on the basis of their beliefs. There is no notion of respect in terms of right evaluation. Thus, there is no real feeling of **relationship**, only one of **differentiation**.



These are the different ways we differentiate between people today! Let us look at them one by one:

On the basis of Body

- **Sex/Gender:** We have such notions as, respect males more than females, or even the other way round in some societies! We ignore the fact that being male or female is an attribute of the body, and not an attribute at the level of 'I'. In many countries, people even prefer a male child to a female child, and in some other societies, the other way round!
- **Race:** If the person is of the same race as oneself, then we treat them differently. For example, we differentiate on the basis of skin colour – white, brown, black, etc. or on the basis of whether the person is of Mongolian race, Aryan race, Dravidian race, etc.,

or on the basis of caste, taking some caste to be high, the other to be low. Again here, we don't do the evaluation on the basis of 'I', but on the basis of Body-the colour of the skin or the race or caste of the body, i.e. by the features, long noses, short noses, height, etc!

- **Age:** We have notions such as 'one must respect elders'. What about youngsters? Should we insult them? Should we not respect them as well? Here, we see that we are again evaluating at the level of the body – age is related to the body, and not to 'I'.
- **Physical strength:** If someone is stronger, we again treat him/her differently! This is again at the level of the body. In fact, we think that we are respecting the other while it is fear; the fear that if we do not treat them like this, we will be harmed. But this is quite prevalent: there are so many programmes, awards and titles in the world based on physical strength! This has nothing to do with how the person is at the level of 'I'.

On the basis of Physical Facilities

- **Wealth:** We differentiate people because some have more wealth than others. What we term as a "rich person" gets idolized. We don't even bother to find out whether such people are feeling prosperous, or if they just have wealth? Are they happy, or just have wealth? – this is evaluation on the basis of physical facilities. This way, we are over-evaluating physical facilities first, which are just meant to fulfil the needs of the Body, and then on this basis, we are wrongly identifying our relationship.
- **Post:** This is a very common phenomenon. We try to respect on the basis of a person's position. Is this post directly related to the right understanding and feelings in the Self?-we seldom verify. The post is wrongly evaluated as the mark of a person's excellence and differentiation sets in. The post is considered important either on the basis that it gives more physical facilities or on the basis that certain positions are **assumed** to be important! In our education, we are trained directly or indirectly to earn posts for us to fetch respect. In due course of time, we tend to believe that respect can be availed only if we reach a certain post. Thus, the respect that could be naturally available to us becomes a rare commodity.

On the basis of Beliefs

- **'Isms':** what does this mean? 'Ism' means any belief in terms of a 'thought-system' that we have, or that we have adopted. There are also many modern 'isms' such as capitalism, socialism, communism, etc. The people following these sets of beliefs are called capitalists, socialists, communists, and so on! We only have to look into this today, and we shall find countless such belief systems...and the people that have adopted them, or are following them have been exposed to them since childhood. Believing theirs to be the right belief. However, all beliefs, as we have seen, are at the level of desires, thoughts and expectations (selections) in 'I' (activities 3, 4, 5). As we have

already seen, there is no definiteness at this level, and hence, this becomes a cause for differentiation.

- **Sects:** If you sit down to list out the number of sects, you may take a very long time. And this is quite prevalent all over the world today. Sects are identified as having a set of beliefs which reflects itself largely in terms of certain traditions and practices. People of one sect only consider those with a similar belief system to be their 'own' and worthy of respect. Following a particular tradition, or what we call as religion, becomes the basis of respect and disrespect in relationship.

The Problems due to Differentiation

In the previous sections, we saw that today, instead of respect meaning **right evaluation and similarity**, we have made it into a form of differentiation in relationships. We saw that the differentiation today is based on a number of extraneous factors. We will now see that most of the problems in relationships manifest/have manifested due to this kind of differentiation. We know that these problems have led to mass demonstrations and protests and social/other kinds of 'movements' by people around the world, since this kind of differentiation, discrimination is not acceptable to them.

Differentiation based on Sex/Gender: There are many movements in the world around this. For example, we have the issue of women's rights, and women protesting and demanding for equality in education, in jobs, and in peoples' representation. Growing feminine movement is an example of this. As discussed earlier, this problem is acute in some areas, with people not wanting a girl child and preferring male children instead, while in some other societies, it could be the other way round! At the level of the individual, people are insecure and afraid of one another based on their gender.

Differentiation based on Race: There are many movements and protests against racial discrimination, and demands for equality. We hear of racial attacks, which are basically to do with this issue of respect. The movements against cast discrimination has been growing in India for over decades. Such discrimination leads to people living in fear of such racism, racist attacks, casticism and discrimination.

Differentiation based on Age: We hear of protests and movements demanding for equal rights for children on the one hand and for rights for elderly people on the other. The problem of generation gap is talked about quite often. One generation talks about being ignored by the other generation, and this has become the source of tension in many families.

Differentiation based on Wealth: This is an area that is increasingly becoming a very big area of differentiation and is leading to all kinds of large scale problems. We are all aware of the whole debate around rich countries and poor countries. Not understanding the need

for physical facilities, and working for wealth to fetch respect has led to class struggle and movements to do away with class-differentiation. If the need for physical facilities is understood properly, we do not identify it with happiness. Otherwise we find a large problem at the level of individuals, with many people suffering from a lack of self-esteem and some even committing suicide, when they feel they cannot accumulate enough wealth so as to get the respect that is due to them!

Differentiation based on Post: We see protests against high handed government officials, because people feel they are being taken advantage of. This is due to the tremendous differentiation we make on the basis of position. At the level of the individual, it also leads to depression, etc. since if someone does not get or qualify for a post, they end up feeling that they will not get the respect in the society!

Differentiation based on 'isms: We are all quite aware of this differentiation on the basis of different thought-systems. Communism for example always seems to be at war with Capitalism and Feudalism. We hear of fights, turmoil, terrorism and war, most of them to do with these Isms. We even hear of people converting from one Ism to another in order to be able to get more respect!

Differentiation based on Sects: We are all well aware of this. We have ended up making countless religions and sects and each sect has its own movement to ensure that there is no discrimination against people of their belief! There are demands for special provisions in jobs and in education based on religions and sects. Some of these protests and clashes between people of different beliefs even turn violent.

*D*ifference between 'Attention' and 'Respect'

There is a whole lot of surplus activity that people are engaged in today, for the sake of respect. It can be actually funny if you start observing: people are climbing up mountains for the sake of fame, eating hot chillies and worms to be on TV, putting on all kinds of clothes, shaving their heads, letting their hair grow long, letting their finger nails grow long, earning a lot of money (even trying to become the richest person on the earth), working very hard to be on the magazine cover, this list is simply endless! If one understood the simple fact that what you can get from all this is only 'attention' and that you cannot ensure the feeling of being in relationship, the feeling of right evaluation and respect in the other (ask yourself-when you wear an exclusive dress, does it create a feeling of respect in the other or a feeling of jealousy?), then all these people will feel very much at ease! Just think about it: all the while, people are uncomfortable inside, since they are struggling for the sake of respect. If I see my relationship with you, I shall **anyway** respect you. I accept you for what you are, a human being like me. You don't have to do something **special** to earn this respect from me. The fact that you are human is enough for me to respect you.

This makes me happy and makes you happy. **It makes both of us comfortable; it puts both of us at ease.**

What is the Way Out?

To move beyond differentiation, we have to begin to understand the human being as the co-existence of Self ('I') and the Body and then base our evaluation on the basis of the Self ('I'), where we will find that we are similar to the other (in terms of our natural acceptance, program of action and potential). This becomes the basis of the feeling of respect in our relationships with other human beings. We differ from the other only in terms of competence, and there we either learn from the other or take responsibility of helping the other improve their competency. So, we need to start this process of self-exploration and begin to see that human being is actually co-existence of Self ('I') and Body, and the two have different needs. When we are able to see that we are a co-existence of 'I' and Body, we can clearly see that the basis of 'respect' is similarity at the level of Self ('I') whereas what we are doing today in the name of respect, is actually differentiation.

For example, you go to a party, and someone says, "what a nice shirt, you are looking nice!" You immediately may get pleased. Then, after sometime, he/she may say "actually, I have been lying since morning", and we immediately get deflated! i.e. our sense of self, has become dependent on recognition of our presence by the other. We fail to see that the person is praising our shirt and our body and not praising us, not evaluating at the level of 'I', but at the level of body and physical facilities. Similarly, assume you are driving by in a car and the person manning the colony gate salutes you. It immediately pleases you. Now consider this for a moment. Do you think he really had a feeling of relationship, a feeling of respect for you? Or was he just performing a mechanical action? On close examination, you will realize that it was just a mechanical action. Hence, we need to start looking at whether respect as a feeling in relationship really exists in us and others or not.

It is important to remember that respect (or right evaluation) is a **value** (feeling) in a relationship. Once, we have this feeling of respect out of understanding of relationship, it remains there all the time, continuously. It is the way we participate with other humans. It is the state of harmony between one human and the other.

In what way then can the person be different than me?

We have seen so far that while we may be different at the level of:

- The Body
 - ❖ (different height, gender, race, age, size, colour, and varying degrees of physical strength)

- Physical facilities
 - ❖ (varying amounts of wealth, in different posts or positions)
- Beliefs
 - ❖ (different thought-systems, religions and sects)
- **At the level of 'I', we are all similar, in terms of**
 - ❖ Our basic purpose (need and natural acceptance for happiness)
 - ❖ Our program of action – which is to understand and live in harmony at all four levels of our being
 - ❖ Our capability/potential in terms of the activities in 'I'.

We are all similar at the level of 'I'. 'In what way can we be different than the other at the level of 'I'? – you may ask.

Seen in this way, the difference between me and the other can only be *at the level of understanding (not information)*. It is important to differentiate between 'understanding' and 'information'. This difference manifests as a *meaningful responsibility* and is not a criterion to hold superiority or inferiority:

- If the other has better understanding than me
 - ❖ *I want to understand from the other. This is my responsibility.*
- If the other has less understanding than me
 - ❖ *I live with a sense of responsibility with the other, ensuring mutual fulfilment and I accept the responsibility to improve the understanding of the other. This again is my responsibility since I am related to the other. (Would I not work on developing the understanding of my relative?)*

*A*ffection (*Sneha*)

Affection is the feeling of being related to the other.

Affection comes when I recognize that we both want to make each other happy and both of us are similar. Then for the first time, I feel that I am related to the other that the other is a relative of mine. This feeling is called affection.

Question: Do you want to be related to the other or be against the other? What is your natural acceptance?

When I have affection, it means I have come to realize that I am related to you and you are related to me.

“This feeling of acceptance of the other, as one’s relative is the feeling of affection or *sneha* in relationship”

This feeling of affection comes only if Trust and Respect are already ensured. Without Trust and Respect, you feel the other is trying to make you unhappy, does not wish well for you and hence you can never feel Affection for him/her. You always see the other as being in opposition. And that is why today in the family, you find that people have been living together for years and years and still don’t feel related to each other, because that basic Trust and Respect are missing. Today, there is a crisis in the state of our relationships. We are unable to accept the other as our relative, even members of our family. When we examine this deeply, we find that we have started to doubt their intentions. We wrongly feel that they are not for my happiness and prosperity. As a result of this lack of trust on intention, we are unable to rightly evaluate ours’ and the other’s competence and are hence not able to work towards improving competence in ourselves and in our family. Instead we bring an attitude of blame and try and rest the responsibility on the other. When our relationships suffer, we suffer and the other suffers. No one feels happy when he/she has to struggle, to fight or live with a feeling of opposition. You can verify this for yourself.

Question: Do you have the continuity of the feeling of being related to the other? With how many do you feel continuously related to?

Answer: If we have doubted the intention of someone if we have had a fight, a feeling of opposition with the person, it means we did not have trust and hence, there can be no affection. We can see that the way we are today, we don’t even have this affection continuously, because, we don’t have trust continuously. We tend to have a feeling of opposition for the other at times, be it somebody with whom we have been living for years (it can be verified that if you have trust on intention of someone, you can’t get irritated, angry or have a feeling of opposition with him, let alone having a fight). And this is a serious issue, since I want to be related to others. By looking at someone’s competence, I have come to decide that the person’s intentions are wrong. So trust is not there, respect is not there, and hence affection is not there. This makes me unhappy, because it is not what I want. And not having affection makes me feel frustrated, depressed, I feel alone and alienated – you can check this for yourself. For example after a fight, we don’t feel good, we feel alone.

Competition

There is a lot of talk of competition today. You will find that competition results when there is lack of affection. When there is affection, I help the other grow. When I miss this feeling, I try to beat the other, act as an opponent.

It has been assumed by us generally, that in certain spheres of life, we do need to compete with the other, treating the other as an opponent. Is this true? Answer it to yourself. When you explore, you find that, if you are able to see the relationship with me, you will fulfil this relationship with me. If you are not able to see this relationship with me (because you have a wrong assumption, of wanting to oppose me), you end up denying me by competing with me. Each one of us can verify this. In competition, is there a feeling of opposition or one of being related to the other? Does this lead to you being comfortable or being uncomfortable? You will see that we have ended up assuming many such things that guarantee our very own unhappiness! No one needs to trouble us from the outside; we have guaranteed our own troubles!

When I study myself and am able to see myself as co-existence of 'I' and Body, then I find that at the level of 'I', you and me are the same. In terms of nature of 'I', need of 'I', right understanding and right feelings, in terms of potential of 'I', activities of 'I', need for happiness and prosperity, we are similar. If we have trust in the other, we are able to see the other as a relative and not as an adversary. We then become ready to become an aid to the other. Today, we are told a 100 times, "if you have to survive in this world, you must compete". Hence, we start competing. And we are also told that, to grow, competition is a must. And it gets ingrained in us. What is the fact? The fact is that what is naturally acceptable to me is Excellence-which means to understand and to live in harmony at all levels of my being ensuring continuity of happiness. Competition is not acceptable to me naturally. For achieving Excellence, I need to be ready to understand from the other if the other has better understanding than me. The other also has similar acceptance. When we compete, we miss the vital fact that our basic aspiration is to be happy continuously. And it is for this feeling that we are working. How can a feeling of opposition give me happiness?

We want **excellence**, not competition. We have tended to assume that by competing, our abilities grow. The fact is that we humans can grow only in relationships. Pursuing Excellence, makes this possible.

As we have seen in the previous sections, the family is the starting point where we understand our relationships and recognize our feelings in these relationships. This slowly expands to include the entire world family and we are able to see each and everyone as our relative. This feeling of being related to everyone is called Love, which we will discuss later.

Affection or *sneha* is the recognition of the feeling that the other is related to me. It comes naturally once trust and respect are recognized in relationship.

The basic crisis today is that of Trust and Respect.

Once we have these, affection naturally follows.

Care (*Mamatā*)

The feeling of Care (*mamatā*) is the feeling to nurture and protect the body of our relative.

We understand a human being as a co-existence of the Self ('I') and the Body, and the Body is an instrument of 'I'. Based on this understanding, we take the responsibility of nurturing and protecting the body of our relative.

Guidance (*Vātsalya*)

The feeling of ensuring right understanding and feelings in the other (my relative) is called Guidance or *vātsalya*.

We understand the need of our Self ('I') for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels. The other is also similar to me in the potential of Desire, Thought and Expectation.

Right Understanding and feelings is also a need of the other and the other is related to me. As a result I have the responsibility to help the other. Based upon this, I am able to recognize this feeling of ensuring Right Understanding and feelings in my relative. This is called Guidance.

Reverence (*Shraddhā*)

The feeling of acceptance of excellence in the other is called reverence (*shraddhā*)

We understand that we aspire for continuous happiness and to realize it, we have to understand harmony at all the levels of our living, and live accordingly. When we see that the other has achieved this Excellence-which means to understand and to live in harmony at all levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her.

This feeling of accepting the excellence in the other is called reverence or *shraddhā*.

Glory (*Gaurava*)

Each one of us wants to live with continuous happiness and prosperity. Each one of us has the similar faculty of natural acceptance, has the same goal and program and we have the same potential to realize this.

Glory (*gaurav*) is the feeling for someone who has made efforts for Excellence.

We find that there have been people in the history, or even around us, who are investing their time, energy and their belongings to achieve excellence (to understand and to live in harmony at all levels of living ensuring continuity of happiness), to make others excellent. This gives us a feeling of glory for them.

Gratitude (*Kritaḡyatā*)

We understand that each one of us has the same goal of continuous happiness and prosperity. Each one of us has to work towards increasing our competence to realize our intention and in this process, we are helped and guided by others that have the right understanding. When we understand this and begin to recognize the feeling in ourselves, we feel gratitude in our relationship.

Gratitude is the feeling of acceptance for those who have made effort for my excellence.

Today, we find that generally what we call as 'gratitude' is a feeling coming out of assistance at the level of physical facilities. This feeling is short lived since the physical facility and the sensation we get from it, is also short lived. But gratitude coming out of someone doing something for my right understanding is permanent since the happiness we get from the right understanding is permanent.

We see a common complaint today that people are not having gratitude. It is incorrect to say this. Since we are not able to give them something permanent, something lasting to the other, the feeling of gratitude for our help does not continue. When we have the right understanding ourselves and are able to enable others also to have it, then this gratitude is natural, it just comes by itself, since we have helped the person make a qualitative improvement in themselves, which is lasting. Whenever you see any help extended to you for your excellence, gratitude is a natural outcome.

Love (*Prema*)

The feeling of being related to all is love (or *prema*).

This feeling or value is also called the complete value (*Pūrṇa mūlyā*), since this is the feeling of relatedness to all human beings.

It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.

The feeling of love leads to an Undivided Society, it starts from a family and slowly expands to the world family. Every human being has natural acceptance for relatedness up to the world family in the form of love.

We start with trust, which becomes foundation for being related to one (Affection), and we reach the state of being related to everyone – Love.

It is this feeling of Love, which lays down the basis of an Undivided Society. Let us explore into some details of this.

*H*armony from Family to World Family: Undivided Society

Justice (recognition of feelings in relationship, its fulfilment, evaluation leading to mutual happiness) starts from family and slowly expands to the world family. The child gets the understanding of justice in the family. With this understanding, he goes out in the society and interacts with people. All of us are children at some point of time and grow into adults. If the understanding of justice is ensured in the family, there will be justice in all the interactions we have in the world at large. In the family, we learn to recognize relationship, the definite feelings or the values and learn how to fulfil them. The evaluation that takes place mutually in close relationships leading to mutual happiness instills a confidence in us that we can live the right way with human beings. This confidence unless ensured, we remain shaky in relationships. If we do not understand the values in relationship, we are governed by our petty prejudices and conditionings. We may treat people as high or low based on their body. We may treat somebody lowly as he/she belongs to a particular caste or sex or race or tribe, not understanding that these are the differentiations based on the body and are a grave mistake in the recognition of relationships. Similarly, we may differentiate on the basis of wealth one possesses or the belief systems that one follows. All this is source of injustice and leads to a fragmented society while our natural acceptance is for an undivided society and universal human order.

Undivided Society (*Akhandā Samāja*)-feeling of being related to every human being.

Having explored the harmony in the human being, we are able to explore the harmony in the family. This enables us to understand the harmony at the level of society and nature/existence. And this is the way, the harmony in our living grows. We slowly get the competence to live in harmony with all human beings. And certainly, this is what we want basically.

The feeling of being related to every human being leads to our participation in an undivided society (**Akhandā Samāja**). With the understanding of values in human relationships, we are able to recognize the connectedness with every individual correctly, and fulfil it. When we understand the values in relationship with other units in nature too,

we are able to recognize our connectedness with them too, and fulfil it. This enables us to participate in the universal human order (**Sarvabhaum Vyawasthā**). We will discuss about the harmony in nature/existence and human's participation in it in the next chapters.

We can now conclude that there are definite values in human-to-human relationships which need to be understood and fulfilled accordingly.


These values are

1. Trust
2. Respect
3. Affection
4. Care
5. Guidance
6. Reverence
7. Glory
8. Gratitude
9. Love

By living in relationships in the family, we get the occasion to gain the assurance that the other person is an aid to me and not a hindrance. The family is a laboratory of sorts, in which we **live our understanding and relationships**. On getting assured, it becomes easy to see that society is an extension of family and that it is possible to live in harmony with every human being – thus laying the foundation for an undivided human race – from family order to world family order.

Response and Reaction

If we look at our living today, it is largely in what we can call as 'reaction' mode, and not in 'response' mode. For want of proper understanding of relationships we keep 'reacting' to the behaviour of the other person, we are at the mercy of the situation. Only when we recognize the relationships in terms of appropriate values, we will be 'responding' to every situation and to every person in the right way.

Reaction	Response
 <ul style="list-style-type: none"> - Doubt on intention - Irritation - Getting Angry - Fights 	<ul style="list-style-type: none"> - We are able to see that relationship IS at the level of 'I' - We feel the relatedness with the other – at the level of 'I' - We don't doubt the intention of the other 'I' - We feel a sense of responsibility to improve our own competence and the other's competence - We work for mutual fulfilment

Summary

In this chapter we have tried to focus attention on the harmony in the family, the harmony in human-to-human relationships through a correct appraisal of values inherent in these relationships. The main points are summarized below:

- Family is the basic unit of human interaction.
- Human beings live in relationships. We are related to other human beings.
- It is essential to understand these human relationships we have, starting from the people we live with in our family, to our friends and the people in society.
- The relationships exists between one self ('I') and the other self ('I').
- We in have feelings for other human beings (for other 'I's).
- This relationship is already there, it does not have to be created. It only needs to be understood and fulfilled accordingly.
- These feelings can be recognized. Their recognition, fulfilment and evaluation leads to mutual happiness.
- There are nine feelings (values) in human relationships. These are Trust, Respect, Affection, Care, Guidance, Reverence, Glory, Gratitude and Love.
- Living with these feelings (values) is our innate need. Problems arise in relationships as we are unable to ensure the continuity of these feelings.

- Trust (**viśvāsa**) is called the basic or foundation value. Trust means the assurance that at the level of **intention**, the other means well for me at all times, that the other wants my happiness.
- There is a difference between a person's **intention** and their **competence** to fulfil that intention.
- We are all similar at the level of our **intention**, but differ in our **competence** to fulfil that intention.
- Respect (**sammāna**) means right evaluation, that we correctly evaluate the other person: without over-evaluating, under-evaluating or evaluating the person otherwise.
- Respect for a human being is based on the evaluation on the basis of 'I' and it includes acceptance of the other as being similar to me.
- When we do not understand respect, we tend to differentiate on the basis of body, physical facilities or beliefs.
- The feeling of Care (**mamatā**) is the feeling of wanting to nurture and protect the body of our relative.
- The feeling of ensuring right understanding and feelings in the other is called Guidance (**vātsalya**).
- The feeling of acceptance of excellence in the other is called reverence (**shraddhā**)
- Glory (**gaurava**) is the feeling for someone that has made efforts for excellence, to have the right understanding and feelings.
- The feeling of acceptance for those who have made effort for my excellence is the feeling of gratitude (**kṛitāgyatā**).
- The feeling of being related to all, to every unit in existence, the entire existence is the feeling of love (**prema**). This feeling or value is also called the **Pūrṇa mūlya** or complete value/feeling, since this is the feeling of relatedness to all humans.
- The basic values or expectations to be understood in relationship are trust and respect. If we have these, then the remaining of the values flow quite naturally.
- Only care (**mamatā**) requires physical facilities. For other feelings, what we need essentially is their proper understanding.
- When we understand relationship, we respond, otherwise we react.

By living in relationship at all times in the family, we get the assurance that the other person is an aid to me and not a hindrance. The family is a laboratory of sorts, in which we

live our understanding. On getting assured, it becomes easy to see that society is an extension of family and that it is possible to live in harmony with every human being, thus laying the foundation for an undivided human race, from family order to world family order.

REVIEW QUESTIONS

1. "Family is a natural laboratory to understand human relationships" – elaborate.
2. "Relationship IS, and it exists between one '*jeevan*' & the other '*jeevan*.'" Examine this statement.
3. What is 'justice'? What are its four elements? Is it a continuous or a temporary need?
4. What is the outcome when we try to identify relationships based on the exchange of physical facilities?
5. List down the values in human relationship.
6. Define trust. Illustrate the feeling of trust with one example.
7. Differentiate between intention and competence. How do we come to confuse between the two?
8. "When we are assured of the intention of the other and find that the competence is lacking, we become a help to the other. When we doubt the intention of the other, we get into opposition." Explain.
9. "If I trust everyone, people would take undue advantage of me." Do you agree? Explain.
10. How is 'trust' the foundation value of relationships?
11. What is the basis of 'respect' for a human being? Do you see that the other human being is also similar to you? Explain.
12. How do we differentiate in relationships on the basis of body, physical facilities or beliefs? What problems do we face because of such differentiation?
13. Define 'affection'. How does affection lead to harmony in the family? What is the role of physical facilities in the fulfilment of this feeling?
14. Differentiate between competition and acquiring excellence with the help of one example.
15. Explain the feelings of 'care' and 'guidance', 'glory', 'reverence' and 'gratitude'.
16. Define 'love'. How can you say that the love is the complete value?
17. What can be the basis of an undivided society - the 'world family'?

CHAPTER NINE

Harmony in the Society – From Family Order to World Family Order

We studied the harmony at the first two levels of existence, i.e. the individual and the family. In this chapter we will study about harmony in the society.

Extending Relationship from Family to Society

As we begin to understand our relationships in the family and live harmoniously in these relationships, we become aware of our relatedness to all human beings. Family is the first place to understand our relationships, recognize the feelings in these relationships, live according to these feelings and attain mutual happiness. As we begin to understand that relationship exists between my Self ('I') and the other's Self ('I'), we begin to see that relationships are not limited in the family but extend to include all human beings.

Ask yourself the following-

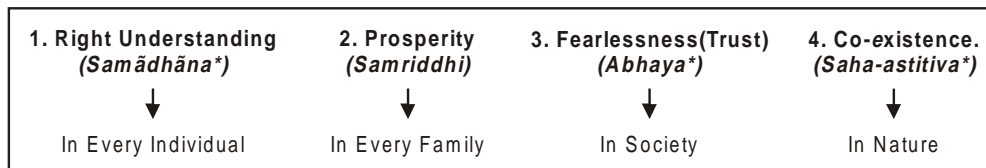
"Do I want to live in harmony only within a limited set of people or with everyone?"

Our natural acceptance is to feel related to everyone. We can easily explore this within ourselves. We find that in reality we not only want ourselves to be happy but also want to make others happy, even beyond the confines of our family. We see this with our friends, our colleagues, our co-workers, our teachers, people in the social web that we live in and even the stranger on the road! Whoever we come in contact with, our natural acceptance is to be in harmony, to co-exist with them. Our *competence* might be limited at the moment and we might feel we are unable to do so but we *spontaneously* accept that we wish for their happiness as well, along with ours; this is our *intention*. We expect the same from the other. We feel relaxed when we are with people who we feel related to us and we enjoy a feeling of assurance and trust when we live in this social web. Do we not want this satisfaction, trust and fearlessness to exist at all times and at all places on this planet?

Harmony in the family is the building block for harmony in the Society. Harmony in society leads to an undivided society when we feel related with each and every human being. Today our feelings for our society have become very limited and each one of us lives in a very small web of relationships. Even these simple relationships in a family may appear burdensome to a lot of us, not to talk of the world family! Our natural acceptance, however, is for relatedness with all and we can very naturally expand into the world family. This is the basis of an undivided society (*Akhandā Samāja**), a feeling of relatedness with all. As we begin to understand and become aware of the harmony at this level in our living, we begin to see our responsibility and participation in it.

Identification of the Comprehensive Human Goal

In order to facilitate the fulfilment of the basic aspirations of all human beings in the society, the following comprehensive human goal needs to be understood. This is what will be conducive to the fulfilment at the individual level as well as sustainable prosperity, peace and harmony in the society:



1. Right understanding is necessary for the human being, for all human beings. When one does not have the right understanding, one remains disturbed and also acts in a manner so as to create disharmony with other human being as well as with rest of nature.
2. Prosperity is needed in every family. Prosperity in the family means that the family is able to identify its needs and is able to produce/achieve more than its requirements.
3. Trust in society means every member of society feels related to everyone else and therefore there is trust and fearlessness.
4. Co-existence in nature means there is a relationship and complementarity among all the entities in nature including human beings.

This is the **Comprehensive Human Goal**. Now ask yourself the following questions:

Are all the four constituents required, or can we do away with any one of them?

If the above is ensured, what else would we need in the society? What else do you desire living in a society?

* Can be spelt as *Akhand Samaj*, *Samadhan*, *Abhay*, *Sah-astitva* respectively too.

With little exploration, we find that all four are required for human society. We are not satisfied with anything less than this. This is the basic minimum requirement to ensure sustainable happiness and prosperity. We can't cut down any of them. This is the *minimum* level that each one of us wants, and also the *maximum* we can think of. We can't think of anything more than this. This is the target for each one of us, the whole human race and the human tradition. The moment we leave anyone of them out, there will be loss of continuity, and the goal cannot be achieved.

We will find that the above mentioned goal is not only comprehensive but also universal i.e. equally applicable to all human beings and for all times. It includes all our aspirations and this is the goal for each one of us. As our understanding and awareness deepens (our competence increases), we begin to take responsibility that spreads beyond the confines of ourselves and our family and begin to include the entire human society in working towards the above goal.

Let us revisit the above to verify them. Ask yourself these questions and you will be able to explore each of the above goals in detail:

1. Do I want right understanding for every human being or do I want that some should have this right understanding and others may follow them?
2. Do I want every family to be prosperous or do I want only some families, or only my family to be prosperous and the rest to live in a state of deprivation?
3. Do I want to work for a society in which I can be assured, in which there is trust or fearlessness or am I okay with a society in which we have mistrust, suspicion and fear all around? Am I comfortable living with a sense of fear?
4. Do I want to live in co-existence with all of nature or do I want to be in opposition with nature? Do I want to exploit nature or do I want to enrich it? Do I want prosperity for both myself and nature?

These are quite relevant questions pertaining to our well-being. We need to explore and answer these to ourselves, before we go to make any program for the society.

Thus, this becomes the goal of human society, or the basic need of human civilization.

Now, how are these related?

You will find the following when you look for the relation in the above:

1. The harmony in the society begins from the individual. We need to ensure right understanding in the individual as the foundation of harmony in the society.
2. With right understanding, the need for physical facilities in the family can be ascertained. By assessing our needs correctly and by producing more than required, the family can be prosperous.

3. Assurance of right understanding in the individuals and prosperity in the families, understanding of human relationships leads to harmony and trust (fearlessness) in the society. When every individual is able to live harmoniously in relationship, and the needs of all the families are ensured, fearlessness (mutual trust) in society will naturally follow.
4. When human beings with right understanding interact with nature, it will be in consonance with the co-existence and will be mutually enriching.

We may also understand it in the following sequence.

1. Right Understanding → 2. Prosperity → 3. Fearlessness (trust) → 4. Co-existence

*W*here are we Today?

Now let us evaluate the current situation in this context. Where are we with respect to the above goal? How do we fare presently?

Right understanding in individuals? - Are we really working for this? You will find that we are talking so much about information and skills, but we are ignoring the need for right understanding, we are ignoring the need to understand happiness correctly. We are ignoring the need to understand and be in relationship.

Prosperity in families? - We are not able to see that the need for physical facilities is limited and that, we can have more than what we need! We are only talking about how to generate more wealth. All our economy, education, market is luring individuals to generate as much wealth as possible. We feel proud in declaring the number of billionaires and trillionaires in our society, without ever evaluating whether this is taking us to the state of prosperity! We seem to have forgotten that the need to have wealth is connected with the need to keep the body healthy and use it for the right purpose and not for maximizing accumulation for the purpose of sensory enjoyment.

Fearlessness (trust) in society? - In place of working for fearlessness, we are working for strategic powers. In the name of defence, we are misusing the valuable resources of nature to make weapons and ammunitions. We are becoming increasingly more fearful of each other, paranoid that the other human being is out to get me, finish me. So, most of the countries in the world are busy preparing for war, in the hope that more and more competence for war will lead to peace! We have organizations like United Nations, but here too, we do not have programs to ensure mutual trust among people, which is the basis of fearlessness, peace and harmony.

Co-existence with nature? - Instead of co-existing, we are busy figuring out better ways to exploit nature. The results are there for all of us to see today. We have tended to assume

that the goal of our technological development is to get victory over nature, to subjugate the entities in nature and to disrupt nature's cycles, in pursuance of our whims and fancies. We even have disregarded the obvious truth that nature is our basic support system and disturbing its balance will result in our own destruction.

Thus, we have missed out on the core things, and there is need for us to re-align our focus towards ensuring the right understanding and relationship. For this, we have to understand the harmony at all levels of our living. We have to move from living with assumptions to living with right understanding. Each one of us needs to start this journey within to be able to contribute towards rectification of this dangerous situation.

The problem with us today is that the program to ensure the first step, i.e. right understanding in the individual, is missing. The route to prosperity and social harmony is through right understanding only.

*P*rograms Needed to Achieve the Comprehensive Human Goal: The Five Dimensions of Human Endeavour

In the light of the comprehensive human goal, let us visualize how the following five salient dimensions of human endeavour are to be shaped and implemented in society. It will be necessary to develop appropriate systems and programs to cater to the above goal in order to ensure human welfare.

The five dimensions of human endeavour are:

1. Education – Right Living (*Sīkshā - Sanskāra*) (or 'Shiksha-Sanskar' for simplicity)
2. Health – Self-regulation (*Svāsthya-Sanyama*) (or 'Svasthya-Sanyam' for simplicity)
3. Justice – Preservation (*Nyāya-Surakshā*) (or 'Nyaya-Suraksha' for simplicity)
4. Production – Work (*Utpādana-Kārya*) (or 'Utpadan-Karya' for simplicity)
5. Exchange – Storage (*Vinimaya - Koṣa*) (or 'Vinimaya-Kosh' for simplicity)

These five dimensions broadly cover all the activities that are necessary and fundamental to the harmonious existence of human society. Let us look at each of these in the light of comprehensive human goal:

*E*ducation-Right Living (*Sīkshā-Sanskāra*)

'Education – Right Living' is made up of two words – Education & Right Living.

The content of education is the understanding of harmony at all the four levels of our existence – from myself to the entire existence.

Right Living or *Sanskāra* refers to the ability to live in harmony at all the four levels of living.

Thus,

Education = To understand harmony at all four levels of living.

Right Living = Commitment and preparedness to live in harmony at all four levels of living.

It is important to realize that understanding of harmony is accompanied by learning to live in harmony at all the levels and doing things that ensure harmony at all the levels. The competence gained from understanding enables us to live in harmony.

We have to ensure the availability and continuity of Education-Right Living in our society. This dimension of society works to ensure 'Right Understanding' and 'Right Feelings' or 'All-encompassing Solution' called *samādhāna* in every individual and ensures that our succeeding generations have both the content and the environment available to work towards achieving their goal of continuous happiness and prosperity. This is the goal and objective of education.

Health-Self-regulation (Svāsthya-Sanyama)

We have already discussed about *sanyama* and health in chapter 7. We will just recall a few points.

Sanyama refers to a feeling of responsibility for nurturing, protecting and rightly utilizing the body.

When the body is fit to act according to the needs of the Self ('I'), and, there is harmony among the parts of the Body, it is referred to as health or *Svāsthya*.

Sanyama (or self-regulation) is the basis of *Svāsthya*.

Justice-Preservation (Nyāya-Surakshā)

We had discussed about justice in the previous chapter.

Justice (*Nyāya*) refers to harmony in the relationship between human beings, while Preservation (*Surakshā*) refers to harmony in the relationship between human being and the rest of nature.

- Justice** = ‘Human-Human relation’ – its recognition, fulfilment, evaluation – leading to mutual Happiness.
- Preservation** = ‘Human – Rest of nature’ relation - its recognition, fulfilment, evaluation - leading to mutual Prosperity.
- = Enrichment, Protection, Right Utilization of nature.

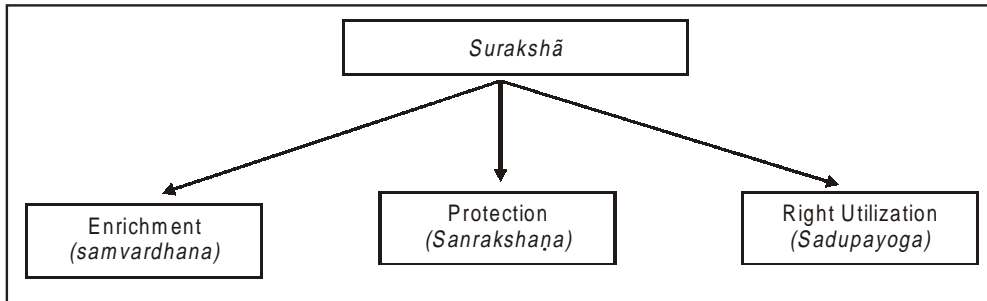
Justice

We say there is justice in a relationship when there is mutual fulfilment i.e. both individuals are satisfied: which means the values are rightly recognized, fulfilled, rightly evaluated and mutual happiness is ensured. Mutual happiness is the goal in relationship and each one of us has a responsibility in ensuring a continuity of justice or *Nyāya* in our society.

Preservation

Besides human-human relationships, we also have to work to ensure that our relationship with the rest of nature is mutually enriching for humanity as well as for nature. This dimension of our society works to ensure ‘*Surakshā*’. This involves ensuring the following three aspects –

1. Enrichment (I cultivate wheat; this enriches wheat as the quantity grows)
2. Protection (I protect it so that it is fit to eat)
3. Right Utilization (I use it for nurturing of the body and do not let it get wasted).



*P*roduction-Work (*Utpādana-Kārya*)

Work refers to the physical efforts made by humans on the rest of nature, while production refers to the output/physical produce that is obtained through these efforts.

Work – Labour that human does on the rest of nature.

Production - Things obtained out of work.

There are two important questions that come to mind when we talk of production-work:

1. **What to produce?**
2. **How to produce?**

What to produce

The decision of what to produce depends on the right identification of needs. For this, we have to identify the physical needs of the body, i.e. what is needed for the nourishment, protection and right utilization of the body. When we look into this, we can see that there is a need for: food, clothing, shelter, and various kinds of instruments (ex: means of transport, communication, remote viewing of images, etc.) for the right utilization of the body.

How to produce

When we come to the question of how to produce, we are referring to the technology or systems we use for production. On understanding of the harmony at all the levels of our living, it becomes evident that there is an inherent balance, a harmony in nature. So, it is only natural that any production system we design or implement is within the framework that is present in nature, i.e. it does not violate the framework/harmony in nature. When we look at the way in which nature is organized, the following becomes apparent:

1. The systems in nature are cyclic i.e. they are not open ended.
2. The systems in nature are mutually fulfilling or mutually enriching.

Thus the way to produce is:

Through Cyclical (*Āvartan̄ śīla*) Process, in harmony with nature.

1. It has to be Cyclic
2. It has to ensure that every unit is enriched

Example of cyclic and enriching process in nature: When a seed is planted in soil and water is added, it grows to be a tree and in turn, bears leaves, flowers and fruits. The fruits ripen, leaves mature and fall to the ground and enrich the soil forming manure by decaying. Seeds are scattered from the fruit into the soil and once again these fruits form a plant and bear fruit. This way the soil gets enriched, seeds are multiplied and tree grows. Everything is regenerated. This is nature's way of enriching the soil. We can see mutual enrichment in

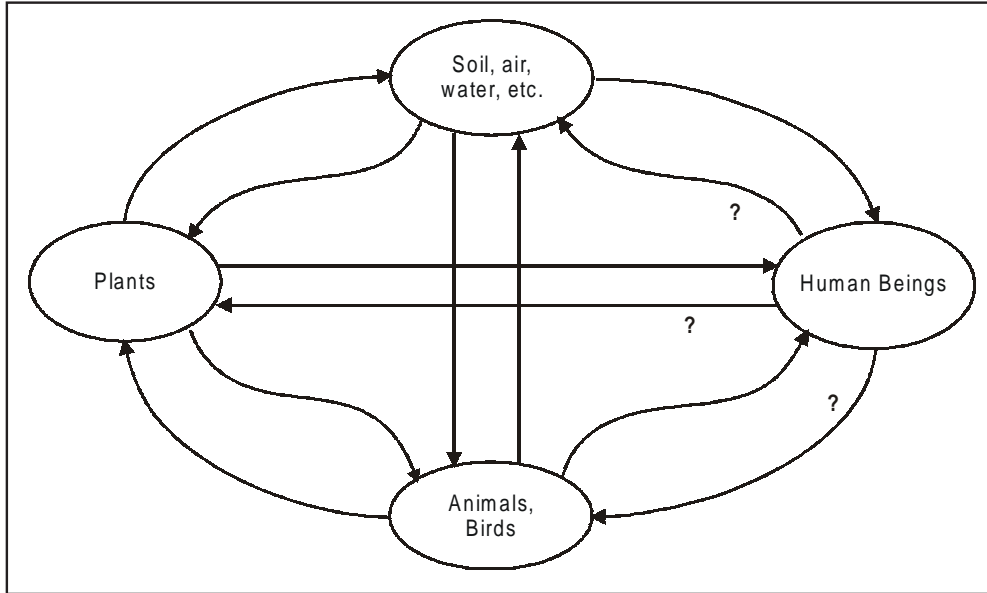
nature in this way. This process is also cyclic. It is not that the seed grows once, and then the whole process is over. This process continues. We can thus see that the processes in nature are both cyclic and enriching. Numerous such examples can be taken, between plants and soil, within plants, between plants and birds, and animals, etc. There is an inherent balance, in the species, in the entire cycle.

We don't notice this enough today and appreciate it. When we do start noticing, we will be highly delighted. We are so lost in our imagination, in our own make-believe worlds of aims and misconstrued notions of existence, that we don't pay attention to the very system that supports all of us. You only need to start paying attention to this yourself, and you can see the incredibly different ways in which nature is organized. We can start noticing this ourselves, paying attention to this, when we either walk on the road, or in the park. You will find that even as you begin to see this balance in nature, as you see and understand its processes, you will feel more comfortable and more assured.

Examples of enrichment in nature: There is another interesting fact that comes up when we start paying attention to nature. Production is already taking place in it! Once a plant starts to grow in nature, it manages its own fertilizer, its own water. We don't have to "manage" anything for it, it is not that we 'grow' trees today. Trees and plants grow of their own accord. We can only facilitate that process, by first understanding it, and then learning the skills. The basic requirements for human and animal survival are already occurring in nature. So, when we talk of production [with respect to human beings], it is not that we are going to produce something in nature for the first time! In a sense, we are only extending the process. Rice and wheat anyway grow in nature, we only work out how we can have more of it, or only certain varieties in a given land mass – we call this agriculture. Even today, most of the work in basic production is being done by nature: for example, in agriculture, most of our effort is in sowing, collecting and storing the food. Rest of the work is being done by nature.

Hence, when we are talking of production, it is desirable to extend this production system that is already inherently present in nature, which is cyclic and mutually enriching. For example, guavas are grown in nature, we eat them and finally it goes back to soil through human excreta. We can extend this process by making jam or jelly out of guava and eat the jam or jelly. This making of jam or jelly is production, which is essentially an extension of the cyclic production process already taking place in nature. If we start paying attention, it is very much possible for human being to ensure production process which is cyclic and enriching for nature. Let's take an example. The trees and plants are anyway growing in nature. The amount of wood one person would require in his life time can be obtained from four full grown trees. How many trees can a person plant in his life time? Certainly more than four, it can even be ten, twenty or hundred. So, if aware, a human being can be enriching for nature in a much more effective manner than an animal can do.

Let us study a little about nature here. We will do this study further in the next chapter in detail.



In nature, there are four different kinds of entities. One kind of entity includes materials such as air, water, soil, metals & non-metals, etc. The other kind has plants, herbs, etc. The third kind has animals & birds, and the fourth kind includes human beings. When you look at their interrelationship, you find that the materials, plants and animals are enriching for the other entities including human beings. We saw some examples above about the interwoven cycles and enrichment in nature. Based on these cycles and mutual enrichment only, the production is naturally taking place in the nature. Humans only have to understand this feature of nature. The purpose of science and technology is to facilitate the cyclic processes in nature and make human beings more and more fulfilling to the other entities. But you will find that human beings are neither enriching (fulfilling) for humans nor for the other three kinds of entities. If only we understand the processes in nature, we can design our production systems through application of science and technology in such a way that this mutual fulfilment is better ensured, rather than disturbing it.

Exchange-Storage (*Vinimaya-Koṣa*)

Exchange (*vinimaya*) refers to the exchange of physical facilities between the members of the society, while storage (*koṣa*) refers to the storage of physical facilities that is left after fulfilling the needs of the family.

It is important to note that exchange and storage is done for mutual fulfilment and not for madness of profit or exploitation or hoarding.

Exchange- Exchanging of produce for mutual fulfilment.

(With a view of mutual fulfilment, not MADNESS of profit)

Storage – Storing of produce after fulfilment of needs.

(With a view of right utilization in future, not HOARDING)

Each family has the capacity to produce more than what it needs for itself. Say, if a family produces wheat, it can produce for ten families together. The other family can similarly produce cotton for all its neighbourhood. Summing up all the needs in the society, the families are capable to produce more than the need. And then we can exchange things. This exchange can take place in the form of commodities themselves, or through currency, wherever required.

When we produce more than required, we exchange for our current needs and store for future needs. This storage is to be used when the production is not taking place, or some relative of ours needs it.

One thing to observe in the two activities is that we are exchanging so that all of us are able to fulfil our needs together. It is meant for mutual fulfilment, and not to exploit the other, not with a madness of profit. This is what is naturally acceptable to us, though we may be living far from it. Similarly, we are storing for proper utilization of the physical facility in the future. We are not doing it with a view to hoard. As soon as we are able to recognize the relationship with the other human being or the rest of nature, we cannot think of exploiting anything. This is what our natural acceptance is, what our basic aspiration is.

We can now see how these five dimensions of humanistic society are able to ensure the human goal:

Education – Right living ——— leads to ————— > **Right understanding**

** Having the process of education and right living leads to right understanding in the individual*

Health – Self-regulation ——— leads to —————> **Prosperity**

** Having the program for health and sanyam leads to well being of the body, and identification of need for physical facilities which along with production ensures feeling of prosperity in the family.*

Justice – Preservation ————— leads to —————> **Fearlessness and Co-existence**
(respectively)

** Ensuring justice in relationship, or mutual fulfilment in relationship on the basis of values like Trust, Respect, etc leads to fearlessness in society, while Surakshā of nature – via enrichment, protection and right utilization leads to co-existence in nature.*

Production – Work ————— leads to —————> **Prosperity and Co-existence**

** Production and work are for physical facilities, and this leads to a feeling of prosperity in the family. Production is done in harmony with nature, and hence, this also leads to co-existence with nature.*

Exchange – Storage ————— leads to —————> **Prosperity and Fearlessness**

** When we store and exchange for mutual fulfilment and not for exploitation, then it leads to fearlessness (trust) in society.*

We can summarize it as follows:

<i>Sīkshā - Sanskāra</i>	—————>	<i>samadhāna</i>
<i>Svāsthya-sanyama</i>	—————>	<i>samriddhi</i>
<i>Nyāya-Surakshā</i>	—————>	<i>abhaya & saha-astitva</i>
<i>Utpādana-Kārya</i>	—————>	<i>samriddhi & saha-astitva</i>
<i>Vinimaya-koṣa</i>	—————>	<i>samriddhi & abhaya</i>

What is our State Today?

Let us observe our programs today in these five dimensions and evaluate whether they are leading to the fulfilment of human goal.

Education-Right Living

On this account, we have progressed in terms of taking literacy to all corners of the society. Information which was limited to a selected few has got spread to the masses. We have developed means of communication to reach out to every human being. Girls and boys, both are able to attain education. But, we need to relook at the content of education and the effect of this content on the living of human beings.

Certainly, we have progressed in terms of making education within reach to all, but the programs of education have become mere programs of literacy, training and information transfer. The real mark of an educated human being, as we saw above, is that he/ she is able to lead a happy and prosperous life in oneself, and be mutually fulfilling all around. But do

we see this today? We find that the educational programs of today are making the individuals feel more dissatisfied and deprived. In the whole process, we just learn how to multiply physical facilities, without ever trying to make out how much is needed. Training and information transfer programs, including literacy programs are of course required. But they are a small part of the whole education process; they are not the complete education. This needs to be understood by all of us.

As mentioned above, human education ensures understanding and living in harmony at all levels of human existence, from self to entire existence. We are missing in the very first level. Do we study about our own self in twenty years of our education and training?

Health-Self-regulation

We had discussed on this in chapter 7.

In this dimension, we have made progress in terms of reducing infant death, increasing the life expectancy through medication, removal of epidemics, implanting artificial parts in the body to support the functioning of the body and so on.

These facilities are of course an asset. But as we learnt, *Sanyama* is basic to *Svāsthya*. Lack of understanding of the Body as an instrument of the Self ('I') coupled with the technological progress has led us to go for newer sources of sensual pleasures, irresponsible practices in living, etc. In place of being responsible to the Body, we are relying more on medication. We are developing micro- and nano- technologies to cure smallest parts of the body, but we are producing new diseases day by day through irresponsible living.

Justice-Preservation

In terms of justice, we have progressed on account of bringing every act of crime to the court of law. Every issue related to relationship can now be debated in the court of law. But is the court of law the place to get justice? If we look at the situation today, we find that we have thousands of courts and lawyers and they are all trying to settle injustice in relations. Judgements are passed and punishments are given. This does not ensure justice! In justice, there is mutual fulfilment for both parties.

The fulfilment of relationship at the level of individual and family is deteriorating. TV serials depict in great detail the bad state of our affairs and are creating large viewership for such things. At the level of nations, we have rising fears of destructive wars with growing innovations in science and technology. The competition and enmity between nations or communities is on the hike, the feeling of mistrust and fear in villages and cities is slowly growing. The number of legal suits is increasing exponentially, families are breaking for trivial gains, communal violence and conflicts between factions of society are multiplying.

Regarding *Surakshā*, we can see from history how we humans have fared well in developing new technologies which have high degree of utilization for the mankind. We have explored new dimensions of science to get information about every corner of nature. But due to lack of understanding, we have misused them more than rightly using. We can see that in terms of:

1. **Enrichment:** We have largely disturbed nature via chemicals and depletion of resources rather than enrich it. Urgent steps are needed to rectify this trend.
2. **Protection:** The natural resources have been depleted to a large extent, birds and animals are fast getting extinct, the forested areas are on the wane, pollution is on the rise, be it air pollution, water pollution, soil pollution, plastic pollution, and so on. We have produced bombs to destroy the earth multiple times, while destroying even once is not desirable!
3. **Right utilization:** Again, we have fared very poorly. Today is an era of consumerism and wastage! We produce many times more clothes, electronics, cars, watches, cell-phones, etc. than we need! Managing all this production has become a major problem for us today! All we are interested in is having more and more of it (accumulation). Hence, instead of right utilization, we have ended up exploiting and disposing off vast amounts of natural resources.

Mentioned above are certain things that need attention in our living too. Check for yourself, in your house. How many pairs of footwear do you need? How many do you have? Repeat this for towels, for clothes, shirts, pants, etc. Are you utilizing all these things properly? Are you even paying attention to it? When we rightly utilize something, it gives us fulfilment. It also ensures there is no wastage at the level of nature. Whereas today, we hear of companies overproducing chocolates and butter, and dumping thousands of tons of this into the sea! We hear of people having hundreds of pairs of footwear! While these can be extreme examples, each one of us can check and see what we are doing today to ensure right utilization: of water, of clothes, of food and of vehicles. Right utilization is the most important part of *Surakshā*. Nature already has such things of use in abundance that we need not produce, only utilize rightly. But we are destroying even them.

Production-work

We have seen that nature is cyclic and enriching. How do we, as human beings, fare when it comes to interacting with nature? On this account, we have done very well in terms of making our production systems efficient and automated, reducing the time, material and energy requirement in production, ability to produce variety of complicated parts and mechanisms, reducing the dependence on natural processes, and so on.

But all of us know how we have multiplied the environmental problems in the process and how we have increased consumerism today. We have disturbed the ecological balance and our production activities have upset the cycles in the nature.

Let us take into account some more facts here:

Cyclic – Acyclic: While nature's processes are all cyclic (close ended) our processes are acyclic (open ended). If nature functions in such a way that all resources are continuously renewed and replenished (like water, manure in the soil, etc), man's processes deplete them.

For example, when we burn coal, it is a non-renewable resource. We can never again produce the coal we are burning today. This is what we mean when we say 'open ended'. This is true for all fossil fuels: petrol, diesel, coal. All these are being pulled out from the bottom of the earth and being consumed by us. There are two problems with doing this:

- The utility of all these fossil fuels at the bottom of the earth is to keep the temperature on the earth's surface in a steady state – from the heat in its own core, and the heat from the sun. By depleting fossil fuels, we are tampering with the ability of the earth to maintain its temperature. This is an *irreparable* damage we are doing.
- When we burn the fossil fuels in enormous quantities, it pollutes the atmosphere, and poisons the air we breathe. And our basic need, to keep the body healthy, is affected.

We can take many such examples (plastics, foams, etc), where the production systems designed by man, violate the cyclic principle inherent in nature thus causing an imbalance in nature. This in turn effectively causes trouble for man himself.

Enriching-not enriching: Are we enriching nature, or are we not? Largely the answer is NO. Take the example of pesticides and fertilizers. It is common knowledge today that the land that has seen heavy use of chemical fertilizers becomes unfit for agriculture. And the pesticides are poisoning our own bodies and the animals and birds as well. In the process of moving towards a global economy, we have increased our technological capabilities and increased the production capacities of our industries and factories. In this process, we have managed to make extinct thousands of plant, animal and insect species. The statistics on this is quite terrifying. We seem to be hurtling towards problems of great magnitude as we continue down the path of environment destruction.

Exchange – Storage

In terms of exchange and storage, we have developed efficient ways of selling and buying, sending or receiving money and investing them to multiply faster than nature could ever do. Sitting with the laptop, we can purchase commodities across the world and invest our capital in distant markets. Profits can multiply overnight, and we can enter the list of trillionaires without any physical work. We can also store hoards of currency within a digital map.

But with these rising modes of exchange and storage, the exploitation of mankind and nature has shot up. The disparities in wealth have increased, and the madness for profit has become the general motivation.

Liquidity of money has of course helped us by providing a smooth mode of exchange. But it has created more problems than solutions. These problems are the outcome of our mis-perception in visualizing money which is a notional entity to be the same as physical facilities which are tangible and are our real needs. It needs to be remembered that money is not a need in itself but only a mechanism to facilitate exchange of physical facilities.

*H*armony from Family Order to World Family Order: Universal Human Order

Having understood the comprehensive human goal, we are able to be in harmony not only with human beings, but also with the rest of nature. We are able to see that we are related to every unit in the nature and ensure mutual fulfilment in that relationship. Working on the five dimensions of human endeavour in the light of right understanding, we are able to work for an orderly living of the human society, whose foundational unit is the family and the final destination is the world family. Thus, a number of family units in the form of a village and a number of villages integrate to larger clusters of human society – expanding in this sequence finally to a universal human order on this planet. Living in this order, we are able to plan for the need of physical facilities, the availability of natural resources and the role of human beings in ensuring the need at the level of planet. We are able to work for inculcation of universally acceptable human values through education, plan systems to ensure justice for all human beings, make policies for the well-being of all.

Undivided Society (*Akhanda Samāja*)- feeling of being related to every human being.

Universal Human Order (*Sārvabhauma Vyavasthā*) - feeling of being related to every unit including human beings and other entities of nature.

*S*ummary

- Society is our third level of living. Understanding of values in relationship helps us to extend our harmonious living with people in the society.
- The comprehensive human goal is (1) right understanding in every individual, (2) prosperity in every family, (3) fearlessness (trust) in the society, and (4) co-existence in nature.

- Lack of understanding of harmony has led astray our programs and we are not able to work for the fulfilment of comprehensive human goal today.
- The programs to fulfil the human goal are included in the five dimensions of the society:
 - (a) Education – Right Living (*Śikshā - Sanskāra*)
 - (b) Health – Self-regulation (*Svāsthya-Sanyama*)
 - (c) Justice – Preservation (*Nyāya-Surakshā*)
 - (d) Production – Work (*Utpādana-Kārya*)
 - (e) Exchange – Storage (*Vinimaya - Kosā*)
- Education is to understand harmony at all four levels of existence.
Right Living is the commitment and preparedness to live in harmony at all levels.
- Self-regulation (*Sanyama*) is the feeling of responsibility for nurturing, protecting and rightly utilizing the body.
Health (*Svāsthya*) is the state of body when it is fit to act according to the needs of the Self or 'I', i.e. there is harmony among the parts of the Body.
- Justice (*Nyāya*) is the recognition, fulfilment and evaluation of values in 'Human-Human relation leading to mutual Happiness.
Preservation is the recognition, fulfilment and evaluation of values in 'Human – Rest of nature' relation leading to mutual Prosperity.
= Enrichment, Protection, Right Utilization of nature.
- Work is the labour that human does on the rest of nature.
Production is the physical facility obtained out of work.
Here two issues are important:
 1. What to produce ?
 - Physical facilities for nurturing, protecting and rightly utilizing the body.
 2. How to produce?
 - Through Cyclical (*Āvartanśīla*) Process, in harmony with nature
 1. It has to be Cyclic.

2. It has to ensure that every unit is enriched.

- Exchange- Exchanging of produce for mutual fulfilment, not MADNESS of profit.
Storage – Storing of produce after fulfilment of needs, with a view of right utilization in future, not HOARDING.
- Our state today is that we have worked hard in all the five dimensions of human endeavour but the lack of right understanding has created a variety of problems today.
- The way out is to understand and to live in harmony at all the levels of living, right from oneself to the whole existence.
- This paves way for moving towards a universal human order on earth.

REVIEW QUESTIONS

1. Right understanding in the individuals is the basis for harmony in the family, which is the building block for harmony in the society. Give your comments.
2. What is the comprehensive human goal? Explain how this is conducive to sustainable happiness and prosperity for all.
3. Critically examine the state of the society today in context with the fulfilment of comprehensive human goal.
4. What are the five dimensions of human endeavour in society conducive to '*mānaviya vyavasthā*? Explain.
5. What is the meaning of education and *sanskāra*? How does *sanskāra* follow education?
6. Write a short note on the concept of '*surakshā*'.
7. What is *Āvartanśīla* process of production? Explain with two examples.
8. Explain, giving examples, how pollution and resource depletion are both the direct outcomes of ignoring *Āvartanśīlatā*?
9. How can exchange of physical goods be mutually fulfilling? Evaluate the motivation of exchange in today's scenario.
10. Why is storage required in a society? Suggest any two ways in which you can store the produce for right utilization in the future.
11. What in your opinion, is an effecting way of ensuring prosperity in the family? What programs can you undertake in this respect?
12. Indicate a few feasible steps to promote harmony in the society and co-existence with nature.
13. What do you mean by 'universal human order'? What could be your role in moving towards it?